Volume LXXIX CHICAGO, December 6, 1917 Number 14

# UNITY

Freedom, Fellowship and Character in Religion

## INTERNATIONAL HYMN.*

I.

O'er continent and ocean,
From city, field, and wood,
Still speak, O Lord, thy messengers
Of peace and brotherhood.
In Athens and Benares,
In Rome and Galilee,
They fronted kings and conquerers,
And taught mankind of thee.

II.

We hear, O Lord, these voices,
And hail them as thine own.
They speak as speak the seraphim
Who guard thy silent throne—
One God, the heavenly Father,
One King, the Lord above,
One Kingdom of Humanity,
One holy Law of love!

III.

The tribes and nations falter
In rivalries of fear,
The fires of hate to ashes turn,
To dust the sword and spear;
The word alone remaineth,
That word we speak again,
O'er sea, and shore, and continent,
To all the sons of men.

—*John Haynes Holmes.*

*Written for the Montreal Meeting of the General Unitarian Conference, September, 1917.

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, DECEMBER 6, 1917 NUMBER 14

### THE LAW OF LIBERTY.

Thou, whose name is blazoned forth
On our banner's gleaming fold,
Freedom! thou whose sacred worth
Never yet has half been told,
Often have we sung of thee,
Dear to us as dear can be.

But to-night we sing of one
Older, graver far than thou;
With the seal of time begun
Stamped upon her awful brow;
Freedom, latest born of time,
Knowest thou her form sublime?

She is duty: in her hand
Is a sceptre heaven-brought;
Hers the accent of command,
Hers the dreadful, mystic OUGHT;
Hers upon us all to lay
Heavier burdens every day.

But her bondage is so sweet.
And her burdens make us strong;
Wings they seem to weary feet,
Laughter to our lips and song:
Freedom, make us free to spend
Wheresoever she may lead.

—*John W. Chadwick.*

*Sung at a Festival of the Free Religious Association, June, 1876.*

## An Old Alliance in New Bonds

This issue of UNITY has been set apart for a new declaration of the old tie that has always bound the Free Religious Association of America to UNITY. As will be seen from the greetings of the President, John Haynes Holmes, following, there is no intention on the part of either party in any way to interfere with the autonomy which has previously existed. Both the "F. R. A." and UNITY preserve, unhindered, the way which choice and circumstances have mapped out for each.

Of course the intellectual and spiritual independence of both parties will be guarded as zealously as the business interests.

But we announce an event in the life of both worthy of note, one that well deserves a celebration, and we trust the coöperation now announced is fraught with new power for all interests concerned.

Last May the "F. R. A." celebrated its Fiftieth Anniversary. Come the first of March next UNITY will have rounded out its forty years. During all these forty years UNITY has been a silent partner, an unofficial representative of and a hearty fellow worker with the Free Religious Association and its workers, so far as UNITY has understood the message and the messengers. Indeed the first two words in the motto of UNITY were deliberately taken from the vocabulary of the F. R. A., the UNITY editors adding the word "Character."

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION was the inspiration that called UNITY into being and it has been the adequate interpretation, so far as a phrase can interpret, of its labors all these years. UNITY has never been the property of any organization. No "Society" or Denomination has ever been responsible for its utterance any more than for its bills.

The business relation involved in this public marriage of old lovers consists in simply this. By arrangement with the officers of the F. R. A., UNITY is being sent regularly to all the members of the association. This addition is a welcome one to our mailing list not so much on account of the physical reinforcement, though that is appreciated, as on account of the increased audience which is always an inspiration, whether one speaks with the voice or with the pen. UNITY salutes with joy its new auditors and hastens to say that we welcome them not as so many passive readers but as so many more active coworkers.

The work which has absorbed UNITY's energies for well nigh forty years is still its inspiring task. The Western Unitarian Conference, the Parliament of Religions, the Congress of Religions, the Free Religious Association, the Federation of Liberal Religious Societies and all similar organizations, local, state or national, have represented the spiritual constituency and the fellowship of UNITY. The issues and interests during these forty years have assumed different colors in time and space but they have always been the same groping out of the dogmatic trammels of religion into the freedom of the spirit. Perhaps in the early days of the F. R. A. and of UNITY, the unhoused Liberals, the unchurched seekers after truth and righteousness, were most in mind. Our hearts yet turn towards these and our hands are stretched out to them but now there is an ever growing free constituency in the pulpits and the pews of the churches called "orthodox." The line between Orthodox and Heterodox is growing more indistinct year by year.

The new combination herein announced reaches out as cordial a hand to the brethren and sisters in the churches as it does to those outside of the churches. The old issues renewed by each advance will continue to challenge our enthusiasm and enlist our profoundest devotion. The problems of temperance, equal suffrage, industrial justice, the rights of children and of their mothers, the great cause of peace and the great new, white word in morals and religion, INTERNATIONALISM, will continue to indicate our quests and represent our connections.

We ask our readers to scan carefully the revised list of our editorial contributors. The last additions are the names of George Willis Cooke, Jabez T. Sunderland and Fred A. Moore. By an unpremediated coincidence, as happy as it is strange, the first two are the names of the earliest editors of UNITY, indeed they anticipated the name and the paper. George Willis Cooke while a missionary in Wisconsin, demanded an organ of his own and he started the "Liberal Worker," which promptly joined the UNITY venture. During the issuance of the first volume the editorial management of the "Pamphlet Mission" was in Mr. Sunderland's hands. Mr. Cooke has become the historian of the Unitarian, Transcendental and F. R. A. movements in America. His scholarly eye still scans the field and so far as his time and our space permits he will help keep UNITY's columns alive with the latest thought and farthest reaches of social and ethical science. Mr. Sunderland by virtue of his eastern travels as well as oriental studies will be able to keep us in touch with the new light and life that is springing out of the spiritual gardens of the elder world. He still believes the study of comparative religions will bear us on to the sympathy of a world religion and a world brotherhood.

While UNITY is not so fertile in promises as it was forty years ago, yet, so far as it understand itself, it is still young for Freedom, Fellowship and Character in Religion. In the name of the old friends we salute the new ones. Henceforth as never before The Unity team can work together for the common causes all the more heartily because these causes are unrimmed, leaving the individuality of each unhampered. From the common center of love of God and love of man we will fare forth, each in his own way, in search for truth and in groping after brotherhood. The management at the Abraham Lincoln Centre in Chicago will in the future as in the past be mortgaged by many previous engagements and other obligations but it is pledged to the old fidelities and to tireless devotion to UNITY.

As with the Western Unitarian Conference, the Parliament of Religion and the Congress of Religion our word is not *of* nor *for*, but *with* the Free Religious Association and all other organizations who stand for the free mind and the consecrated life. The religious need of the day is synthesis, not analysis; not the nullification of sects, but the unity of the denominations.

Friends, whether at war or in peace, the sanctities of religion, the hunger for brotherhood ever represent the fundamental wants and the supreme obligations of soul.

Jenkin Lloyd Jones

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## The Free Religious Association of America

### *To UNITY—GREETINGS!*

With this issue, UNITY takes under its wings, which have so long protected the Congress of Religion, the Free Religious Association of America. Or rather, to use a more accurate and enlightening figure of speech, this journal, like an aeroplane, lends its wings to the Free Religious Association for the carrying of its message to heights and distances not known before in fifty years of life! Or, to use no figure of speech at all, UNITY and the Free Religious Association announce this day a compact which they have joined for mutual aid and comfort in the great work of "freedom, fellowship and character in religion." In gratitude for the coöperation so generously granted by UNITY, the Free Religious Association gives salutation to the honored and beloved Editor and his associates, and pledges herewith its uttermost loyalty and support to the common enterprise.

That UNITY and the Free Religious Association of America should find it mutually advantageous to make an alliance of this kind, is as natural as the mating of two lovers. As a matter of fact, indeed, the alliance, if joined now in letter for the first time, has already existed in spirit these many years. Both the journal and the organization had their origin in the movement away from accepted denominational standards and methods in Christianity, which characterized the decade immediately succeeding the close of the Civil War. Both have sought to promote the interests of "pure religion and undefiled" by unwavering testimony on behalf of freedom, truth, the moral law, social service, and that fellowship of the spirit which transcends all barriers of sect and creed. UNITY has always given editorial support to the work of the Association and opened wide these columns to its message. The Association in turn has long insisted upon including UNITY's Editor among its honorary vice-presidents, and has received him with frequency upon its platform. It is inevitable, per-

haps, that such a spiritual partnership as this should sooner or later be given definite and official expression in some form of public compact. And it is the delight of the present officers of the Free Religious Association that the "tide" in this affair should have come to the "flood" within the period of their administration.

What UNITY will do with the Free Religious Association, must be left for the Editor to say. What the Association will try to do with UNITY, is obviously suggested by recent developments in the history of that organization.

It chances that it was just fifty years ago, in 1867, that the Free Religious Association of America was organized, with Ralph Waldo Emerson as the first of the charter members, and Francis E. Abbott, O. B. Frothingham, John Weiss, Samuel Johnson, William J. Potter, and Thomas Wentworth Higginson, as conspicuous and active supporters. The purposes of the Association, as stated in its original constitution, were "to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local societies or free churches on the basis of free, spiritual and universal religion."

These purposes, as thus stated, are principles of eternal "pith and moment." In the beginning, however, and for a period extending fairly well down into our own time, they found expression and application almost exclusively in the field of theology. Questions of freedom, fellowship, etc., focussed themselves in those days upon problems of the Bible, church history, and dogma. The burning questions of the hour were the higher criticism of the Old and New Testament, the investigation of Christian origins, the study of comparative religions, the science of evolution; and the business of the Association became at once the establishment of certain concepts of spiritual religion, which were apart from and above the accepted theological standards of Protestant Christianity, liberal as well as orthodox. That the Association undertook work which was revolutionary, is indicated by the fact that its organization marked in many ways a splitting of the Unitarian body between radicals and conservatives. That its vision was prophetic in the truest sense of that great word, and its work effective, is manifest today in the wide acceptance by the religious world of its former heresies, the passing of all the issues which once engaged its energies, and the discussion of such new issues of theology as arise in our time in a spirit and with an understanding unknown a half century ago beyond the limits of its platform.

Changes such as these, for which the Association is to so large an extent responsible, have in recent years brought the organization face to face with the problem of its own survival. Should it pass with the passing of the issues for which it had so long and so successfully fought? Should it be content with one glorious half-century of history, and do no more? Or should it face the "new occasions" which "teach new duties," apply its emancipating spirit to new fields of human bondage, reorganize itself to do in our age what it had so nobly done in the age that was no more? The answers to these questions were long delayed, but were given at last in 1915. The Free Religious Association was at this hour born anew, and pledged to a new and greater charter of spiritual freedom. Three ideals were therein set forth for the service of the Association.

(1) First, *Scientific Religion.* Not yet is religion wholly committed to the quest of truth by the method and in the spirit of modern science. The "Billy" Sunday revivals are a startling demonstration of the survival, even in enlightened and progressive centres of population, of the old-time orthodoxy. Everything for which the Association has for so long been contending in the theological field is of course established beyond all intelligent dispute. The victory has been won the whole length of the battle line. But the victory has yet to be followed up to the very end, and news thereof conveyed to every mind. An enormous work, not of pioneering but of education, still remains to be done; and this work, as a kind of inheritance from the past, the Free Religions Association has gladly undertaken.

(2) Secondly, *Industrial Democracy.* By this phrase is meant, of course, that whole great field of social religion which has in recent years been so widely opened up and explored. Applied religion has today a radical, revolutionary meaning which it never had before! In place of charity with its friendly doles by the haves to the have-nots, comes justice, with its challenge of the whole principle of property and possession. A new spirit is loose, to destroy and make new. And this means again the old-time struggle for the right of freedom. Industry and politics are the battle ground for religion today, as theology was yesterday. The spiritual prophet is confronted now with social instead of theological creeds. The new Free Religious Association must in these times champion social outlaws as in the old time it championed ecclesiastical heretics. It is the old, old fight, but on new levels and to different ends.

(3) Lastly, *International Peace.* This is the issue, precipitated in blood and fire, by the outbreak of the Great War in 1914, and later, in still more awful form, by the entrance of the United States into the

conflict in April of this present year. It is the issue which holds in solution all other issues of spiritual significance in our time. Nothing else is permanently settled, until this is settled. And this is settled only when it is settled *right*. To this right settlement, the Free Religious Association has dedicated itself in this great hour. It proposes to support peace as the sole condition of social progress in our time; to point the road to peace along the old familiar pathways of brotherhood and love; and to seek the abolition of the military armaments, political imperialisms, and economic rivalries, which block this road today as forever in the past. On this matter of peace, the new Free Religious Association proposes to be uncompromisingly radical. It will be satisfied with no hatred of autocracy which is confined to German autocracy, will accept no solution which begins and ends with victory on the field of battle, and will revolt against all terms of peace which raise new balances of power to displace the old. It will seek nothing less than the ideal of universal, all-inclusive brotherhood, and the embodiment of this ideal in a social organization coincident with the Kingdom of Jesus Christ.

Such is the message of the Free Religious Association to this our age. Such is the work which it would do today. It is a message and a work not strange to UNITY. Hence the promise of this comradeship, and the joy with which the Association accepts alike its privileges and responsibilities.

JOHN HAYNES HOLMES,
President, Free Religious
Association of America.

---

TO COLUMBUS.

"WEAVER OF GENOA AND ADMIRAL OF THE OCEAN SEA"

Unflinching son of fate, he stands alone,
Uplifted by a far-eyed faith sublime
That knows nor fear nor failure.
Behind him lie the long, laborious years—
His narrow youth and poverty's dull weight,
His risks upon the sea and on the land,
His convent refuge and his prayers at court,
These lie behind—the ridicule's grimace,
Hard skeptic scorn and churchly hate, and all
The blows that greed and hidden envy struck.
And on before?—

What else but wind and wave,
Terror and storm, a heartless sky, and death,
Unchanged by changing compass still he sails,
Borne onward by the unrelenting wind,
While round him cries a mutinous unfaith.
Week follows week and night the weary night,
And yet no light from the imagined shore—
The hopeful morn, the pitiless noon, the night,
And yet no land nor light;
The cloud-made islands melt at his approach,
And luring lights like tapers wink no more.
Yet in the breeze he feels the breath of God,
And knows, athwart the dark, a gleam will flash
To shine a star forever.

—*Horace Spencer Fiske.*

*Suggested by Lorado Taft's Washington Statue of Columbus.*

## The Free Religious Association

***Three Addresses delivered at the Fiftieth annual meeting, held in Boston, May 25, 1917***

### I.

### The Prophetic Aspect of Free Religion

By STEPHEN S. WISE.

**Rabbi Free Synagogue, New York.**
**Vice-president Free Religious Association.**

Why alone should Free Religion be prophetic in its aspect, prophetic in its influence, prophetic in its out-reaching? All religion ought to be prophetic. Religion and prophecy ought to be interchangeable terms. And if religion has failed, and in the measure in which it has failed in our day, the failure is due to the circumstance that the prophetic aspect has too largely passed out of the life of religion.

I sometimes wonder whether the best things in American religious life today were not made possible by the great and prophetic power of those men who, as it were, were the background out of which stepped the founders of the Free Religious Association.

And yet, having said that, and at the same time reminded you that there is more Theodore Parkerism preached in American pulpits than we can gauge through glancing at the membership roll of the Free Religious Association, I want to point out, if I may, wherein has lain the failure of those free religious associations which are known as the liberal churches and the liberal synagogues.

If I were asked to name the cause of much of the failure of liberal or Reformed Judaism, I would say in a word that the failure is due to the circumstance that Liberal Judaism, or rather the founders of Liberal Judaism, took a step forward and then they died and their followers and disciples have remained petrifying exactly where the founders left off fifty or more years ago, forgetting that a religious movement must be a tide, forgetting that truth is and must be on the march. I have used the term petrification because I find in the synagogue—of course it is different in the church—that some of the most hide-bound and impossible Tories are the men who have usurped the name of Liberals, who are defiling the high title of liberalism. Now, if they would only put away that mistake and have the courage, shall I say, of their convictions or their lack of convictions, and say, "We are Tories, we are Conservatives, we are Orthodox," then it would be well. But Liberal Judaism today is misrepresented in many cities in America by men who are merely feebly echoing the slogans of a hundred or of fifty years ago—men who forget that liberalism calls upon a man not to assent to the utterance of the pioneer, but to carry on the mood and temper of the pioneer, that liberalism is a mood and not a moment, that liberalism must be a temper and not a step. And I find it one of the gravest difficulties in the life of Israel in America today to help young men and women to understand that because they agree with liberals that were liberal fifty, or seventy-five or a hundred years ago, they have not thereby earned the right to name themselves

liberals. The liberal in every age is the man who liberates himself, not the man who is in bondage to yesterday. The liberal who is enthralled to yesterday is no more of a liberal than he who is enthralled to centuries ago. If I am a liberal I mean by that that I must stand on my own feet and think with my own mind and see with my own eyes; that I must work through my intellectual and spiritual and moral problems for myself, heeding guidance everywhere on all sides, but making the voice within the ultimate guide and the supreme rule.

There is another reason for what has happened in the synagogue—not altogether different from conditions in the so-called liberal churches. Liberalism has failed in the synagogue because the liberalism of two generations ago was largely intellectual—intellectual rather than spiritual on the one hand and intellectual rather than moral-social on the other. The result is that we have men who intellectually are liberals but spiritually are nothing—who intellectually are liberals and morally are utterly hopeless reactionaries. Now you cannot be liberal in half of you. You cannot be half liberal and half Orthodox. Liberalism demands the whole of the soul of a man. And if you are a liberal you have got to be liberal and not only in your intellectual outlook but in your moral resolutions, in your vision of the moral and spiritual world.

I am not prepared to say that this is true of the church, but it is unanswerably true of the synagogue—that the liberal movement of a generation or two generations ago was largely a rationalist movement; it was a movement of men who sought to free themselves from an intellectual yoke.

Now, I am not criticising the liberals of a generation or two ago. They had to liberate themselves in that way and it was a great achievement on their part to do so. But they did not complete the task. They achieved freedom for themselves in one direction. It remains for us to achieve freedom for ourselves in another. In one word, no purely intellectual freedom can give sufficing content to the religious life. And after a man has liberated himself intellectually he is nothing more than at the starting point of that quest at the end of which, after toilsome lifelong seeking he alone may hope to achieve the vision of God.

What I try to make clear to my fellow teachers in the Jewish ministry is this: It was a great thing for the liberals of a generation or two generations ago to have achieved freedom intellectually and spiritually; but one of the reasons for the decline and the failure of liberal religion in America today is that we have done little more, if in truth we have done aught more, to awaken the conscience of the American people touching social wrong and social inequality than the most Orthodox of the Christian and the Jewish churches. We have failed where they have failed and we have failed as they have failed. And I am very frank to say that many of the religious movements that have gained a hearing in America during the last generation have been heard because of our own failure, because of our own incertitudes.

Not that I would have liberalism dogmatic, but I would have it dare to affirm that which it believes to be true. Liberal religion has failed because we in the main have no message touching the solving of the moral-social perplexities of our time. Oh, yes, a few men, a few great spirits in the Unitarian and the Universalist churches, have dared to speak, like John Haynes Holmes, for example. But, on the other hand, there have been men in the Orthodox Christian churches who have spoken out with just as much courage and just as much power and just as much fearlessness as any man in the liberal church. And as for liberal Judaism, I tell you tonight as a teacher of liberal Judaism that we have failed to sound the one resistless prophetic note which one of my fathers was great enough to sound twenty-five hundred years ago and more—"Justice, Justice, shalt thou perish?" I tell my people all the time that "Hear, O Israel: The Lord our God is one"—the affirmation of monotheism is only half of the religion of Israel; the other half is "Justice, Justice, shalt thou perish?" Liberal Judaism has forgotten that too largely—I had almost said, forgotten it altogether. As a result of that, as I said a moment ago, certain movements are gaining a hearing in American life today which ought to have been impossible, which would have been unnecessary if we had been true to the liberal spirit, if we had been the perpetuators of the liberal tempers, if we had been worthy of the great tradition of Theodore Parker, if the Free Religious Association had moved a great company of men to become prophets of a newer, better, juster order among men. Because we have failed the American people are ready to give a hearing to Billy Sundayism, for there would have been no room for the type of religion—if religion it be—represented by him if the great body of liberals in Jewish synagogue and in Christian church alike had understood that religion is not a scheme of personal comfort but a plan of social salvation.

I have no word to offer in criticism of Billy Sunday or Billy Sundayism, and I would not be quoted as having said a word in criticism of him or of the people who have heard him. My lament, my grief, yes, my heartache, is over the circumstance that we have made him possible—not alone that we have made him possible, but we have made him inevitable. If we had told America—if we had dared to affirm the vital, changeless content of religion, tens and hundreds and thousands of men and women throughout America would have known better than to accept even for a moment the definition of religion given by Sundayism. We know that Sundayism is not a religion that you and I can accept. We know that Sundayism is not a religion that the American people can permanently accept. No religion is a religion that simply bids a man behave and lays not a finger upon all the injustices and rottennesses of the social order which must be overturned if men are to have a chance to live—to live worthily, to live nobly, and in living nobly to seek after God.

Now, there is just one word more that I would say, if you will bear with me. What can liberal religion do today? We are in the war and I should not be true to my convictions if I led you to believe that I wholly shared the view of my loved and honored friend, Mr. Holmes, touching the war. We have not originated the war; we did not begin the war; we have not willed to enter into the war. We have not gone into the war for reprisal, for punishment, for indemnity, for conquest. And I tell you tonight, men and women, that I abate not one jot or tittle of a lifelong anti-militarism in saying to you tonight that I believe

that no people and no leader of a nation ever did more to avert war and to preserve peace than the people and the president of the United States. Mr. Holmes, I know, thinks we might have done more. I have no right to speak for him; he is in the habit of speaking for himself. Just because I have spoken of him and because I mean to say certain things now, I do not want you to believe that I agree with Mr. Holmes' attitude touching the war. I believe—I would infinitely rather, much as I hate and loathe war—I would infinitely rather have had my country do exactly what it has willed to do, namely, bear its share of the burden of defense against a ruthless foe of humanity, than have imperialism, militarism and Prussianism become the unchallenged and unchecked victors over all the world. Many of you will disagree with me, but this is a *Free* Religious Association. And not even my brother Holmes can suppress me. He will be able, perhaps, to disprove my case when he speaks, but I have said this, men and women, by way of prelude to the one point I want to urge tonight.

We are in the war, whether we ought to be in it or not. But there are certain things that we can do; there are certain notes that the liberal churches and religions can utter. And unless we utter them they will remain unuttered and perhaps in very large degree unaffirmed. I tell you what we can do first: We have got to go through this war to the end—to the end, and without hate. And I think it can be done; I know it can be done. He who hates loses. It is easy enough not to hate now, but you must not hate on the morrow when the record of atrocities begins to be made up. Do you know how not to hate? Can you do this? I am going to try to do it. Think of Germany not as the Kaiser and not as Falkenheym, and not as the late lamented Von Bissing. Think of Germany as none of these men. When I think of Germany I am going to think of one man, a man who much more truly represents Germany than the Kaiser or Tirpitz or Falkenheym or Von Bissing; and that man—oh, he was great enough to say, not "My country, right or wrong," but "My country—when right to keep right; when wrong, to set right." And that was said by a man who fought for freedom in the Old World and then fought under Lincoln for freedom in the New World—Carl Schurz. Carl Schurz is Germany—not the Kaiser; and Carl Schurz is the Germany of yesterday. Carl Schurz would be the Germany today if the German government were not mad and drunk with lust, and Carl Schurz will be the Germany of the morrow—God give it!

More than that, President Wilson made an utterance on the second day of April—it is a fine thing for the American people to have risen to the level of the president's utterance; but the question is, men and women, not do we agree with President Wilson today, as we do, but will we dare to agree with him after the war is over? Will we still dare to say that we have entered into the war not for conquest and not for indemnity and not for reprisal? You know after a little while voices will be raised in Boston and in New York. After a while Wall Street and State Street will be saying, "Oh, it is very nice indeed of the president to have made this glorious profession of American idealism, but now we have got a great navy and why not use that navy in order to add to our market, in order to achieve certain inevitable extensions of territory in any event in the western world?" The test of America, men and women, is going to come not on the western front or on the eastern front in Europe; the test of America is going to come here, in America. Are we going to remain on the high level to which the president summoned us on the second day of April? In New York today, whenever I see young men—and I see them day after day going forth in order to enter into the war—the one thought that is mine is this: These young men are going forth to battle and if needs be to die, as many of them will, for you and for me. They are going forth to fight and to die for the American Republic. And while they are gone are we going to undo the ideal of the American democracy? Are we going to let them come home to an America which we have soiled and defiled? And we will do that unless we dare to be true to the challenge of the president of the United States. I tell you certain things that liberal religion must say today. First, there must be no breakdown of the industrial safeguards. I have nothing but contempt for those men who for years have sought to avert the enactment of laws making for the industrial safeguarding of the worker, and now at the first opportunity seek to break these down, and, most contemptible of all, attempt to place the burden of the war upon the shoulders of little children. If little children are going to bear the burden of the American war, then Prussia has won; then Prussia has won! Are you going to clothe little children in back-breaking armor? That is one question that we have got to face.

In the third week of January, 1915, there were four hundred thousand unemployed men and women in the city of New York—men and women ordinarily employed. You never will know the measure of famine, over-patient suffering and starvation in the city of New York, January, February and March, until there came a revival of industry and particularly of the industries of war. And then these hundreds and thousands of men and women were enabled to go back to work.

Now, if the Government can conscript the worker today—and it can, and ought—then on the morrow, when unemployment comes—and unemployment always will recur as long as there be not wisdom and prevision in the management of our affairs—when unemployment threatens on the morrow, just as the Government conscripts men today, the workers of the nation are going to be free to conscript the Government in time of unemployment, and no man who wills to work shall remain unemployed and unemployable.

Let me have just one word that I will put in a sentence. You cannot wage a war that is democratic—you cannot even pretend honestly to be fighting for democracy — the churches, the liberal prophetic churches,—will not be doing half of their duty, unless we urge that if the many can be conscripted and so conscripted they must give of their mite, then the few can be so conscripted that they shall give much. And the prophetic churches ought to insist now that one of the ways to achieve democracy at home before you get it abroad is to end the mockery, the injustice of a democracy that disfranchises half the people of America because they happen not to be male persons. The liberal and prophetic churches ought to say this: In Germany today there is a group of men led by

that glorious spirit, Liebknecht, who some day may become the president of the German Republic.

Now if we are not warring against the German people, if we are warring for the German people, if we are warring as we say we are, for the overthrow and the banishment of Caesarism forever, we have got to insist that the channels of communication between America and the battles for democracy in Germany must be open and must be kept open. And when the day of peace comes we do not want peace to be arranged for us by gentlemen who are going to arrange things so that another war will come for another generation. We do not want peace to be made for us by generals and diplomats. We want peace to be composed by representatives of the people; and there will be no complete and adequate representation of the people of America that does not include a woman in its councils. For women know the cost of war.

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## II.
## Tolerance

By L. M. Powers.
**Minister, Independent Christian Society, Gloucester, Mass.; Member, Board of Directors of the Free Religious Association of America.**

Toleration has been a lesson very hard for the world to learn. The Pilgrims came to America that they might enjoy religious liberty. No sooner had they gained liberty for themselves than they insisted that every one should conform to their way of thinking, and whipped, banished, and hung Quakers, who insisted on their right to think.

The Catholics came to Maryland because they were persecuted in England. At first they granted liberty of thought. In a short time, however, they passed a law that if any person should deny the Holy Trinity he should first be bored through the tongue and fined or imprisoned; then for the second offense, should be banished as a blasphemer, the letter "B" being stamped upon his forehead; and for the third offense, should die.

"Tolerance in religion," it has been said, "is the best fruit of the last four centuries."

It is certainly a recent acquisition if we can honestly be said to have acquired it. How recent, it is difficult for us whose lives began in the last half of the last century, to realize.

So late as 1828 in order to hold office in England it was necessary to be a member of the established church.

In many countries some religious test is still a condition for holding public office. Only a few years ago in one of our Southern states a man was disqualified as a witness before a court of law because he said he did not believe in God.

It is a great mistake to suppose that the founders of New England were a broad-minded, tolerant people with a high regard for liberty of conscience. Rev. Nathaniel Ward, pastor of the church at Ipswich, the man who drew up our first body of laws, those that long governed the colonists, had this to say about tolerance: "He that is willing to tolerate any religion . . . besides his own, unless it be in matters merely indifferent, either doubts of his own or is not sincere in it. He that is willing to tolerate any unsound opinion, that his own may also be tolerated . . . will for a need hang God's Bible at the Devil's girdle."

Great souls have often been sadly intolerant. Calvin was a really great man, yet he caused Servetus to be burned as a heretic.

John Knox was a great man, the greatest perhaps ever born in Scotland, and yet he permitted a woman to be burned for her belief, when a single word from him would have saved her.

Luther was a great man, yet he advised that Jewish schools and synagogues be burned and said that no one could be a Catholic without being at least a murderer, a robber and a persecuter, and apparently exulted in the death of Zwingli, a reformer as scholarly as, and more fundamental than himself.

Even the sect, which claims to be the most liberal in America has shown itself capable of great intolerance.

It is not very long ago that Theodore Parker preached a sermon on "The Transient and Permanent in Christianity." This sermon he afterwards said, "cost me my reputation in the Christian church. Even the Unitarian ministers denounced me as 'no Christian and an infidel.' They did what they could to effect my ruin; denied me all friendly intercourse; dropped me from committees of their liberal college; in public places refused my hand in public salutation; mocked at me in their general assemblies, struck my name out of their almanac, the only Unitarian form of excommunication. Every journal, almost every pulpit, denounced me, saying, 'This man tells us that God is not dead; that the Bible is not His last word; that He inspires men now as much as ever, even more so. Surely this man is an infidel, a deist. Nay, an atheist. Down with him.'" There was a time when Theodore Parker was not regarded as a saint by the Unitarians.

There is, of course, an indifference which is worse than intolerance.

"There are," says Browning, "those who believe something and, therefore, will tolerate nothing; and on the other hand, those who tolerate everything because they believe nothing."

There are men like Nello, the barber in Romola, who said, "Heaven forbid that I should fetter my impartiality by entertaining an opinion."

When asked to sign the thirty-nine articles, Theodore Hook said, "Yes, forty if you wish."

Between indifference and intolerance the choice is not difficult. Intolerance may become tolerant, but indifference will never become anything, yet intolerance is a very great evil.

Let us look for a few moments at the causes of it. The first is that of inheritance. The spirit of intolerance has dominated the whole past of the race. We are children of those who believed that fire and fagot should be the lot of those who dared to think. Do the best we can, we cannot become at once superior to that inheritance; and to this add the fact that many of us were born and reared in an atmosphere of prejudice.

As a boy, I was fed on Peter Parley's tales, histories so-called, in which the Catholics are represented ever and always as the enemies of all good. This

prejudice is a part of the inheritance of every country-born New England boy and girl.

The same thing is true of Universalists. When I was a boy, I was taught that they were bad people. The first Universalist I saw was an insane minister, whom the authorities were taking to the state hospital. My first boyish thought was that his insanity was a punishment for his sins.

Ninety per cent, probably, of the children of this country today are being taught to regard Unitarian and Universalists as heretics and infidels. A large part of the intolerance of the world is due to inheritance and training. It is a burden of the past, from which only time can free us.

Another force making for intolerance is egotism. We see very clearly how men have erred in the past; how the wisest in their day were mistaken, and the defenders of the faith were simply hugging a fond delusion which they thought was truth, and yet seeing so clearly the many errors of the past, there seems often to be no suspicion that we have not now attained ultimate truth.

Everybody believed that the sun moved around the earth once. Of course it did. Couldn't they see it with their own eyes? "Let him who says otherwise be anathema." Nevertheless, the sun does not revolve about the earth.

Everybody believed that the world was made in six days once. Of course it was. The Bible says so. Nevertheless, the world was not made in six days.

No one but an egotist can be so sure of the truth of his own opinion as to be intolerant of the opinions of others.

Compared with what we yet shall know, we are no doubt all of us shrouded in darkness. At best our little minds can grasp only a fraction of the truth. A willingness to look at the fraction which our neighbor sees would result in a needed forbearance and understanding.

A third cause of intolerance is indiscrimination. Many people have no ability to see any difference in what is called by the same name. A sheep is a sheep, no matter whether black or white; so there is no difference between Jews, no choice among Catholics.

How absurd and wicked this lumping of races and religions. As a race, the Jews are exceptionally able in business. Shall we, therefore, brand the whole race as Shylocks? Not if we are wise. Some of the most admirable men in all ages and lands have been Jews. The most devoted to their homes, the most eminent in art and science, the most generous in benefactions, the most faithful as citizens.

Montefoire was a Jew; Mendelsohn was a Jew; Moses was a Jew; Jesus was a Jew.

These men all lived, while Shylock was simply a creature of the poet's brain.

There is all the difference between Jews that there is between those who call themselves Christians, and each one has a right to be judged by his own faults and merits.

The same is true of Catholics. It was a Catholic, Archbishop Langton, who, more than anyone else, defying both King and Pope, secured the Magna Charter for the English people.

It was a Catholic, Sir Thomas Moore, who, at the cost of his life, saved religious liberty to the English people in the time of Henry VIII.

There are all kinds of Catholics, just as there are all kinds of Protestants.

There are Catholics little more under the control of the priests than Methodists are under the control of their Bishops. Every man has a right to be judged as an individual, and according to his worth.

The intolerance which makes us condemn all Jews and Catholics is due often to an inability or unwillingness to discriminate, which seems to be the characteristic of the majority of people in their present state of development.

Only recently after an address which I gave, a man in the audience asked if peace were made on lines indicated by the Pope, if it would not result in his greatly increased prestige and therefore be a harmful thing for the world?

In the Massachusetts Constitutional Convention now in session, men who have no regard for either the Catholic or the Protestant Church have tried to stir up religious strife that a disunited convention might fail to pass the progressive legislation that the people need and wish.

Religious bigotry is not dead.

The most fruitful cause of intolerance, however, is the one which, broadly considered, includes all the others, and that is ignorance.

Wide knowledge does not weaken any worthy faith or make us less earnest, but it does make us more willing to listen to the man with whom we disagree. The world was most intolerant when it had but one interest, and that religion.

Bigotry is blindness. Intolerance is the proof of a mind in darkness.

Four blind men, you remember, were once taken to a menagerie. As they went about each one was permitted to touch an elephant. One touched the tail, and said the elephant was like a rope. Another who touched its leg, said the elephant was like a tree. The third, who touched its side, said, "No such thing; an elephant is like a wall." And the fourth, who had touched the ear, said, "You are all wrong; an elephant is like a leather bag."

Now, you may not believe it, but in this great universe of truth you are simply a blind man who has touched an elephant, and the elephant is not the tree or rope you think it. but vastly more.

Your experience is true for you. So is some other man's for him. It is right and true for you to think of the elephant as a tree; only don't try to punish, or even call bad names, those to whom it seems something else.

Ignorance is the everlasting mother of intolerance.

In a word, the wider our range of facts, and the more we know, the less likely are we, either in politics or religion, to think that we are right and everyone else is wrong.

Fancy, if you can, Charles Darwin having women publicly whipped for not accepting his theory of development, as did the Puritans those who denied their theories of church government.

Enlarge the horizon of a man's thought and intolerance dies.

Says Burke, "Toleration is good for all, or it is good for none. I may be mistaken, but I take toleration to be a part of religion."

When Catholic missionaries first went to Japan in 1551, the native priests asked the native ruler to expel them. "How many different religions are there in the country now?" he asked. "Thirty-five," was the reply. "Well," he said, "where thirty-five sects can be tolerated, we can easily bear with one more." That was a wonderful statement for any ruler to utter three hundred and fifty years ago.

In this country we have now over one hundred and eighty different religious denominations, and each one contributes something of value to the life of the nation.

One has only to compare America, where all phases of religious thought are tolerated, with countries like Spain, to appreciate the value of religious toleration.

Some one has said that we are never so thoroughly in the right that our opponents are wholly in the wrong.

It is in a free and open field that absurd and mistaken ideas most quickly disappear.

The truth is its own defense and protection.

Intolerance is not dead. If it does not cause bloodshed, it causes heart-ache, and the danger of the prison is by no means wholly passed. Every time you venture to express a new or unpopular thought you learn how little real tolerance there is in the world.

Voltaire was a keen observer. He spent his life combatting ignorance and intolerance. Out of his experience he wrote: "It is more difficult and more meritorious to win men from their prejudices than to civilize barbarians."

It is in the political field that intolerance is sure to show itself most strongly now and will in the years to come.

Already many believe that some of our citizens hold ideas dangerous to society.

Socialism and Anarchy are condemned by those who know little or nothing of either, and confuse both. Many people's fear of these schools of thought reminds one of the story of the little girl who had been brought up in a Republican household, and who one night refused to go to bed. In explanation, she said: "I am afraid there's a wicked Democrat under the bed."

There are 25,000,000 Socialists in the world today and the number is growing. Among them are a large number of the best artists, scientists, and literary men. It will no longer answer to denounce these people as "cranks" or "dangerous."

Socialism or Anarchy to succeed has first of all the task of converting a majority of people to its way of thinking. If either can do that, the right is clear and plain. What the majority wishes it always can and always will have. The only way either can be combatted is by showing the absurdity of their claims.

All permanent progress in society comes slowly. Some men say it is Socialism for the public to own gas and electric light plants. If these are Socialistic, then the post office, the public school, and public libraries are Socialistic, and this kind of Socialism, I take it, no one opposes. Sensible people do not condemn anything with an epithet.

All schools of thought should be free to present their ideas without interference, without having their motives questioned, and without being called bad names.

In fact, the lessons of religious tolerance should be applied to the whole domain of thought.

There is nothing to be gained by intolerance. It is ever a stumbling block in the way of progress. You cannot do a man any good by calling him names; you confirm his prejudice and prolong his ignorance.

> "Mild light and by degrees should be the plan
> To cure the dark and erring mind;
> For who would rush at a benighted man
> And give him two black eyes for being blind?

And you cannot suppress heresy by persecution. Persecution only makes converts to the persecuted cause.

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## III.
## Great Tasks of the Near Future

By Rev. William Lawrence Sullivan.

**Minister All Souls Church, New York.**
**Author "The Priest," "Letters to Pope Pius."**
**Vice-president of the Free Religious Association.**

There is approaching at the end of this war, if we may trust the pledged word of our Nation so far as the president can pledge it—there is coming, and mainly as a result, a splendid and creative result of American action, a confederated co-operation of all the nations of the earth. There is going to be federal action of all the nations rather than the states of a single union as members of the federation. No word has been said so great and immense as that. For America it means that our youth is over. There is inspiration in that and there is solemnity. We have sat here between our oceans, isolated from the great currents of the world's history, European and Asiatic. We have sat amidst our prairies, amidst our immeasurable wealth, and the history of Europe and of Asia was only a story read in books. That is done forever. America now is to enter into the tangle and muddle, into the menace and awfulness sometimes, of European and Asiatic politics. Our youth is done. We are entering a vast arena. The world is our stage, mankind our audience henceforth.

What does this mean, this immeasurably grave fact? One of two things which in hardly more than a sentence I will try to put before you.

First, in our schools—and I address this word to you who may have any influence over our schools, the curriculum that is studied there—in our schools it means that international life shall be studied and not merely international geography. How much we know about the Balkan geography, but how many Americans know that there is a Balkan question, that it is from that volcano that these infernal fires have spouted? We have heard the word Bohemia; how many of us know that no graver problem in the coming peace exists than the freedom of the Bohemian Czechs? Our high schools are now studying civics. Have it changed to politics, and international politics.

Secondly, this federal co-operation of the nations reacts upon our present domestic problems. If, as we hope, there is going to be a federal co-operation of nations, for the policing of the world to put down a rowdy as the policeman of our streets is obliged some-

times to do, most assuredly it will involve the greatest changes in the organization of every civilized state in the world.

Will not that react upon our domestic problems? The day of disorganized separateness of action is over, since it has led us to hopeless misery.

Shall it not be the work of some year soon following the peace of Europe that there shall be summoned by some one whose words have power to invite it, a congress of the leaders of labor and the leaders of capital in some city of this nation for the co-operative unifying of forces that never should be divorced?

Shall we not see likewise this federal co-operation in another field where of all fields it is more hopeless but not wholly hopeless? A federation of all the people who believe in a religion of the free Spirit, no matter to what local denomination they may belong? A parliament again, as in 1893, in some city of the United States of all who believe in the immediate presence of divineness in human nature, verifying itself through the august oracles of conscience and through the divine intimations of the human spirit? All who believe that that constitutes the heart and core of religion, come—whether you are Catholics or Jews, or belong to one or another of the prolific population of Protestant sects—come all of you; let us have a congress of all who believe in that.

What has most struck you in pondering the deeper currents that are flowing out of the gulf of these present days, emerging into the light? I will tell you what most strikes me: It is this astonishing preoccupation of some of the best minds living in the problem of the human spirit's origin, meaning and destiny. Bertrand Russell, H. G. Wells, so many more, all taking it up, some to give you the last word of deadly disillusion and some to say: There is that within us which is eternal. We have missed it; we have overlooked it. We have carried the biologic parallel into an atheistic superstition. Something more is there. And in the lightnings of these days of awfulness we perceive that somehow and somewhere there is a destiny for human nature too glorious for the imagination to picture. The best minds of our day have turned again from the easy denials of three years ago, from the jaunty discarding of a spiritual reconstruction of life and of the world, and are saying, "If we live only in the flesh we shall die, as we are dying; if we leave men only with the great night encompassing them round about, we have defeated the deepest aspiration of the human spirit."

Let us break open the question again; what is it? Wayward and wandering children, are they not all that? It will be for you to speak to them that which their soul has guessed and to reveal again in words that shall be tender that no biologic parallel will satisfy human spirits or human minds either; nor any making of human life as an episode in a vast blind history of things, but the deep revealing to them that some divinity dwells as their familiar spirit within and some divineness waits for them in the unconsummated glories that shall come one day.

### A DEDICATION.

The outward building stands complete,
  Fulfilment of our long desire;
Here while our hearts responsive beat
  We light anew the altar fire.

Yet neither wholly new nor strange
  Can seem this house to which we come,
So much we bring that knows not change
  To give these walls a touch of home:

The inspirations of the past,
  The fellowship of kindred aim,
The treasured memories that hold fast,
  The vanished whom we silent name.

These all with forward faith and cheer,
  With present hopes and tasks combine,
The open vision listening ear,
  To consecrate the new-built shrine.

And thou in whom we live and move,
  In whom our being rooted stands,
Still lead in ways thou shalt approve
  And crown the labor of our hands.

—*Frederick L. Hosmer.*

*Dedication Hymn for Church of the Unity, St. Louis, October, 1917.*

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Let it not be forgotten that a nation's destiny lies in its ideal. Its future is but the outworking of its faith. One cannot understand the significance of the voyage of the Mayflower to these shores centuries ago without knowing this. Her passengers were not merely the advance guard of the army of immigrants. If so, the event would not have been greater in interest than the landing of the last shipload at Ellis Island. Her chief freight was an ideal. Her passengers were men and women possessed of a high purpose, a mighty determination, a great ideal. They had dreamed of a country where they might think for themselves, and worship God after their own manner and conscience. This it was that gave them strength to come, and courage to stay, and power to build the structure of the American Republic. He does not know America who does not realize that it is a nation built around an ideal of freedom and right and equality. Its soul is its strength; its dream is its destiny. Its founders were idealistic fools in the eyes of Europe, but in the heart of America today they were wise men and true. Where there was a vision, the people have prospered. Where the vision has been denied and the dreamers shoved aside in scorn, destiny trembles to its fall. At no time is this more true than now. C. W. C.

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## Boston Congress of the National Federation of Religious Liberals

The National Federation of Religious Liberals held its eighth Congress, and first in New England, in Boston, November 25 and 26. To hold two extended meetings in different parts of the country within a year is a test of the vitality of a movement. In Boston, as in Pittsburgh last March, the result justified the undertaking. The attendance was gratifying, sometimes large, the speaking of a high order, radical in sentiment but restrained and good tempered, and many new friends were gained for this irenic assembly of friends in council. The sessions were held in Unitarian, Congregational and Swedenborgian churches. A local committee of 26 ministers, belong-

ing to 10 different religious denominations, extended a welcome to the delegates. The addresses will be printed in three sections, the first containing the papers of the president of the Federation, Professor Jesse H. Holmes, of Swarthmore, and its secretary, Rev. Charles W. Wendte, Prof. Harry Ward, of the Methodist Commission on Social Service, and Rabbi Harry Levi, of Boston, on the general theme, "The Religion of Democracy." The second instalment will contain political and theological papers by Dr. Charles W. Eliot and Professor Daniel Evans, of the Andover School, and the Congress sermon by Professor Rufus M. Jones, of Haverford College.

A final pamphlet will give the addresses on Social Reforms delivered at the last meeting, which was of great interest; introduced by an address by a prominent Universalist clergyman, Rev. F. W. Parkins, D.D., of Lynn, the other speakers were Prof. Thomas N. Carver, of Harvard, on "The Prevention of Poverty"; Henry Sterling, a labor leader, on "Labor Problems"; Mrs. William Tilton on "The Temperance Movement," and Rev. Dr. Wm. N. De Berry, pastor of a colored Congregational Church in Springfield, Mass., on the prospects for his race in the United States. These pamphlets are sent to all members. Membership is open to all alike. The Unitarian, Universalists, Liberal Friends, and Reform Jews are now connected officially with the Congress. It is hoped to hold the next congress again in a western city. Applications for membership may be made to Rev. C. W. Wendte, 165 Hunnewell Ave., Newton, Mass.

C. W. WENDTE.

## THE SUNDAY SCHOOL

## The History and Practice of Religion A Seven Year Course

**Directed by Jenkin Lloyd Jones and Pursued by the Religious Study Classes and Sunday School of All Souls Church, Chicago.**

### The First Year
### *Beginnings*

*Myth and Legend Versus the True Story.*

UNITY resumes next week the publishing of the lessons given by Mr. Jones to his Tuesday and Friday evening classes in religion for the season of 1917-18. These lessons are passed on through the teachers to the children of the Sunday School.

Mr. Jones' lectures are reported *verbatim* by Miss May Johnson and then by her condensed and revised, with the assistance of Mrs. William Rothmann so that they come within the available space at UNITY's disposal. This season's work will be concerned with the first year's course for the fifth time, Mr. Jones with a continuous class having completed the cycle of the first six, then seven, year course four times. No teacher undertakes to conduct a Sunday School class in the All Souls Sunday School who is not a regular attendant at one or the other of the classes. The welcome to these classes has no limit. The interest always great through these many years, seems to be greater than usual this year. The average attendance at the Tuesday morning class this year is something over sixty and the Friday night class has an enrollment of about thirty.

A sixteen-page pamphlet setting forth the full seven years' course can be secured by application at UNITY office for fifteen cents per copy. UNITY will be furnished at club rates to any school or class desiring to use these lessons. Appended is an approximate list of topics for the year.

TOPICS.

MYTH VERSUS SCIENCE.

1. Introductory: Myth, Legend, Science and History Defined.
2. How the World Was Made.
3. How the Floods Came.
4. How Man Was Made.
5. Antiquity of Man.
6. Man's First Home.
7. How Language Began.
8-10. Clothing—Ornamentation, Protectation, Fashion.
9. How Tools Began.
10. How the Arts Began.
11-12. How Communities Began—Society, Government.
13. The Thought of Sin.
14. The Thought of Death.
15. Origin and Continuance of Soul.
16. The Thought of Heaven and Hell.
17. How Sacrifice Began—Prayer.
18. How Priests Began—Ritual.
19. How Temples Began—Altars.
20. How Laws Began.
21-25. The Ten Commandments—An Early Code.
26. The New Commandment of Jesus.
27. Civic Commandments—A Modern Code.
28-34. Reviews with especially prepared stereopticon slides will be distributed throughout the course.

REFERENCES.

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GEIKIE: Antiquity of Man in Europe (D. Van Nostrand Co., N. Y.).

CHAMBERLAIN: The Origin of the Earth (University of Chicago Press).

PUNNETT: Mendelism (Macmillan).

DUNCAN: The New Knowledge (Barnes, N. Y.).

SALEEBY: Evolution, The Master Key (Harpers).

MASON: Origin of Invention.

MASON: Woman's Place in Primitive Culture.

STARR: Some First Steps in Human Progress.

GROSSE: Beginnings of Art.

KEANE: Ethnology.

KEANE: Man, Past and Present.

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TYLOR: Primitive Culture, 1903-4 edition.

BRINTON: Religions of Primitive Peoples.

CLODD: Story of Primitive Man.

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KELLER: Homeric Society (1908, Longmans).

DECOULANGE: The Ancient City.

CLODD's Childhood of the World (Shepard & Guild, Boston) was a notable little handbook in 1874, and is still valuable if procurable.

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# THE FIELD

*"The World is my country, to do Good is my Religion."*

## Resolutions adopted by the Board of Directors of the Free Religious Association of America, October, 1917, Boston:

***Whereas,* Dr. Jenkin Lloyd Jones has offered to the Free Religious Association of America the columns of UNITY for the publication of articles, addresses, editorials, notices, etc.,**

***Be it resolved,* that the Board of Directors of the Free Religious Association of America hereby expresses its gratitude to Dr. Jones for the aforesaid offer, and**

***Be it further resolved,* that the said Board of Directors hereby designates UNITY as its official organ and commends it to the support of its members and friends.**

**October 20, 1917.**

**A true copy. Attest:**

**GEORGE GROVER MILLS,**
***Secretary.***

## LAND-HUNGER IN ENGLAND.

A wave of land-hunger is sweeping Great Britain as a result of the astonishing growth of the garden-planting movement begun there when Joseph Fels of America organized the Vacant Lot Cultivation Society.

Today this Society is the nucleus of an organized movement of 250,000 allotment-holders, men and women who are "doing their bit" by growing food on small plots of ground in and near cities and towns. And three times as many more are only waiting for the land to be made available for them.

In the Southern District, centering in London, the allotment-holders have organized a federation with a membership of 31,000. The garden-planting movement has become more than a fad or an emergency war measure. It has become a nation-wide demand that opportunity be opened to all who are willing and able to cultivate the soil, and politicians are beginning to see in the army of allotment-holders a rising force of the first importance. Says the Editor of the London *Herald*:

"A new and living force has come into the life of the nation. We refer to the allotment movement. It is one that will compel the practical attention and response of municipal authorities and the Government. Allotment enthusiasts have become an army, which during the war has, with spade and hoe, drilled and trained; have got the land hunger, and as a result are here to stay.

"Having fallen in love with Mother Earth in time of war, they will not, if we rightly estimate their quality, prove false to her when peace shall dawn. They are out to capture the entrenchments of the land monopolist and food profiteer, and woe betide any barrier which privilege shall attempt to place in the way of the army's advance."

John Galsworthy, eminent English novelist and dramatist, is one of those who catch the significance of the new landhunger. In a recent article he said:

"This question of the land is *the* question of the future, no matter what happens in the war. To put men on the land we must have the land ready in terms of earth, not of paper; and have it in the right places, within easy reach of town or village. We know, for instance, that in the last five months half a million allotment-gardens have been created in urban areas, and far more progress made with small holdings than in previous years. We have the chance of our life to scotch the food danger, and to restore a healthier balance between town and country stocks.

"Only five generations have brought us to the parasitic, town-ridden condition we are in. The rate of deterioration will increase rapidly with each coming generation. We have, as it were, turned seven-ninths of our population into poor paddocks, to breed promiscuously among themselves."

In the United States men so far from being "cranks" as Herbert Hoover, Theodore Roosevelt and Senator Warren G. Harding of Ohio have recently given warning of our own need of more intensive and universal cultivation of the land. They have at last given heed to the voice of men like Herbert Quick, Frederic C. Howe, and Frank P. Walsh, pointing out that the deterioration described by Galsworthy in England is already upon us,—that our rural population is decreasing and our farm land rapidly passing into the hands of tenants and absentee owners. And while the garden-planting movement is not in this country so important an instrument for agitating reform, other agencies exist which are actively working for legislation that will throw open every idle acre to productive use.

—*People's News Service.*

## "THE MASSES" CASE.

The indictment of Max Eastman, Art Young, John Reed, Floyd Dell and three others associated in the editorship of *The Masses,* on a charge of conspiracy to violate the espionage act, comes as a shock and surprise to those who hoped that such prosecutions were initiated primarily as a warning. Several weeks before the case was presented to the Federal Grand Jury in New York, Mr. Eastman had written and made public a letter to the Postmaster General promising that *The Masses* would henceforth obey the regulations as laid down by Mr. Burleson. And to support this promise, a November issue of *The Masses* made its appearance containing nothing to which the Government could object. In other words, *The Masses'* editors took precisely the course which was in line with the Government's desires. One would think the Government would desire nothing better. To persecute its editors—men of the sincerity and fine idealism of Eastman, Young and the rest—is stupid and malicious.—*The Public.*

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